2: Bowers E-5 (1930-1931)1950 NQ17 Mandan NQ17

The permanent name one received when returning from the first successful war expedition was received from the father's clan.

The moiety had both ceremonial and economic functions. When dividing the buffalo captured in the corral, the inclosure was symbolic of the ceremonial lodge. A line was drawn through the center of the corral extending from the midpoint of the entrance to the opposite side. Those animals falling to the left of the entrance belonged to the WaxikEna and Tamisik, while those of the opposite side belonged to the other moiety. Women of a moiety butchered on their side without regard to clan. Each moiety constructed its half of the ceremonial lodge and would also erect an earth lodge used as a residence when the clan of the owner of the new lodge assisted in putting up goods for the assistance rendered by the opposite moiety. It was believed that the moiety regulated marriage prior to the last smallpox epidemic, but a study of lineages indicated that it had little influence over marriages after 1837. There was a feeling that in former times traditional eagle-trapping sites were divided into moieties, each moiety trapping on its side of the Missouri River. If such division existed, all evidences had disappeared before 1870. There was considerable competition between moieties. When one moiety had more successful war leaders than the other, its members would tease the others and question their bravery. Sons of men of the same moiety teased each other a great deal. Each moiety had a leader who assisted in the division of the buffalo taken in a corral.

VILLAGE AND TRIBAL LEADERSHIP

Mandan village and tribal leadership was vested in the hierarchy of bundle-owners or priests who constituted a group of head men whose number varied from time to time depending on the status of the various bundles. From this group two leaders were selected whose war or peacemaking record exceeded that of all others or who, because of other practices, had acquired considerable popularity with the people. The one whose record in warfare was greatest was selected in council to be war chief. A second chief selected was one who had important ceremonial bundles, had given many feasts, and had performed many rites for the general welfare of the village. These were considered the

2: Bowers E-5 (1930-1931)1950 NQ17 Mandan NQ17

leaders of the hierarchy of older men; they were expected to co-operate for the general welfare of the village. They were entitled to wear a headdress of buffalo horns and ermine during council meetings, on various social occasions, and during peace-making discussions with neighboring tribes.

The Mandan informants thought that sons of chiefs were usually selected, since they were better trained and were exposed to sacred bundles which had proved their potency. From a study of Mandan lineages it was not possible to establish the accuracy of this opinion, since all lineages having chiefs except that of Four Bears were broken by the smallpox. In this lineage there was the following inheritance of chiefs: Good Boy was chief at Slant Village after the first smallpox epidemic and lived at Fort Clark for nine years as first chief, where he died; Four Bears, son of Good Boy, was chief for a number of years prior to 1837, when he died of smallpox; Bad Gun, son of Four Bears, was selected after he had sold his rights in the Black Mouth Society. The Mandan claim that Bad Gun was not a strong chief and attribute his selection to the fact that he was the son of Four Bears. Because he had acquired his father's sacred bundle[5] which had brought Four Bears unique success in many war expeditions, the people thought he would be lucky.

The Mandan endeavored to select two men for chiefs whose interests were complementary. They felt that one chief should be an individual gifted in warfare and capable of repelling the enemy from the immediate environment of the village. The other, it was felt, should be one who had at heart the interest of the people in their daily activities around the village. He should be one who was thoughtful of others, gave frequent feasts, was popular with the tribes coming to the village to trade, and was able to settle little quarrels within the village or with visiting tribes. It was also felt that the two head chiefs should be of opposite moieties.

A chief had little or no authority apart from the council of which he was a member. His principal authority was derived from his ability as an orator to persuade the council of older men to sanction his opinions. A chief was, first of all, an orator who in council, after enumerating his various accomplishments

5. A sacred robe decorated with the rainbow and used in rainmaking rites.

3: Will and Spinden E-5 (1905) 1906
NQ17 Mandan NQ17

561 the buyers. The first band was that of "The Dogs Whose Names Are Not Known." To this band boys from ten to fifteen years of age could belong. Maximilian was told that at first older men might belong to this band but that this was afterwards changed. Admission to this society and the learning of the dance was bought from a member by the boy's father. Maximilian says that the dances of all the bands were about the same, the differences being in the songs. Each band had a particular drum and rattle.

The second band was the "Band of the Crows" composed of men from twenty to twenty-six years of age.[1] There was usually an interval between the first and the second band when the man belonged to no group. Crow plumes were the distinguishing feature of this division.

561 625 623 [578] The third society was the "Soldier Band" and was composed of the most distinguished warriors of the tribe. The members of this band could never retreat before an enemy. Another feature was its possession of two sacred pipes. All members of the higher bands belonged at the same time to this one. This group had charge of policing and regulating the [71] village, a well-known feature of the Soldier Band among the Sioux and other plains tribes. They formed a committee which regulated all the important affairs of the nation, fixed the time for hunts and applied all the laws.[2]

561 The fourth division was the "Dog Band." Three members from this wore a red cloth down the back such as all the first band wore. These three were known as the Dogs, and anyone could throw a piece of meat on the floor or in the fire, saying "There, Dog, eat," and any of these three must obey.

The fifth band was that of the "Buffalos" or "Wolves." These in dancing wore the skin of a buffalo head with the horns. The two bravest, chosen by all, who never under any conditions could flee from an enemy, wore the whole head and horns and [534] looked through artificial eyes. This was the only band which had a wooden drum. In this society there was also one woman who offered the two head dancers a basin of water as they danced.

[1] Op. cit., p. 409.

[2] Ibid., p. 411.

6: Wied-Neuwied T-5 (1832-1834) 1843 NQ17 Mandan NQ17

by the Americans, head-man, who decides on the sale of its rights and attributes. This head-man is chiefly applied to when any one wishes for admission; a festival then takes place in the medicine lodge, which is continued for forty successive nights, of which I shall speak in the sequel. They dance, eat, and smoke there; the purchasers defray the expenses, and give up their wives every night to the sellers, till the fathers, as they are called, are satisfied, and transfer their rights to the purchasers, with which the festival concludes.

The third class or band is that of the soldiers, the most eminent and esteemed warriors. In their dances they paint the upper part of the face red, and the lower part black. Their war pipe is large, and made of the wing bone of a crane. Their badges are two long straight sticks bound with otter skin, to which owl's feathers are appended. When they go to war, they plant these sticks in the ground in front of the enemy, and, this done, they dare not leave them, not unlike the colours in a European army. They have a similar stick ornamented with raven's feathers (see second woodcut, page 256). They likewise have a dance and song peculiar to their band, and must purchase their admission into higher classes. Their schischikué or rattle is made of iron plate, in the form of a small kettle, with a handle. They likewise possess two tobacco pipes, which are used for smoking on special occasions. Two men keep and carry with them these pipes. All the higher classes may, at the same time, belong to the band of the soldiers, who act as police officers; it is, however, understood that all the members must be satisfied with the purchase. If but one object to the sale, the bargain cannot be concluded. It often happens that some individuals do not immediately give their consent, in order to raise the price and sell to more advantage afterwards. These soldiers, as they are called, form a kind of committee, which decides all the principal affairs, particularly general undertakings, such as changes of their places of abode, buffalo hunting, and the like. If the buffalo herds are in the vicinity, they watch them, and do not suffer them to be disturbed by individuals, till a general chase can be undertaken.

If, during this time, any one fires at a wolf or other animal, the soldiers take away his gun, ill-use, and sometimes beat him, to which he must submit; even the chiefs are not spared on these occasions. The Whites living in the neighbourhood are subject, during such a time, to the same laws, and the soldiers have often taken their hatchets from the woodcutters of the fort, or forbidden them to cut wood, that the buffaloes might not be disturbed by the noise.

The fourth band, that of the dogs, wear in their dance a large cap of coloured cloth, to which a great number of raven's, magpie's, and owl's feathers is fastened, adorned with dyed horse-hair and strips of ermine; they have a large war pipe of the wing bone of a swan. Three of them have the same strips of red cloth hanging down the back, as have been mentioned, when speaking of the first band. The head is generally adorned with a thick tuft of owl's, magpie's, and raven's feathers hanging down behind, and often all the three kinds of feathers are mixed together.